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VOLUME L. CHICAGO, DECEMBER 11, 1902. NUMBER 15

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The Problems of the School the Hope of the State.

WE reprint in this week's issue the initial article in this series by Dr. Benjamin Andrews, President of the Nebraska State University, together with the article by John Dewey, Professor in the University of Chicago, on "Education by Cancellation." There are other articles already in hand from the pens of S. A. Forbes, Professor in the University of Illinois, on "How to Make the Farm Attractive to the Educated;" David Starr Jordan, President Leland Stanford University, on "The Future of Theological Seminaries;" W. H. Carruth, Professor in the Kansas State University, on "Elements of Religious Instruction in the Public Schools;" C. H. Toy, Professor in Harvard University, on "Ancient Religions and Ethics in the Public Schools." Other articles are forthcoming from W. M. R. French, Director of the Art Institute, Chicago, on "Art as a Public Asset;" Prof. John Phillips, Superintendent of Public Instruction in Birmingham, Alabama, on "Ethics in Primary Education;" L. A. Sherman, Professor of English Literature in Nebraska State University, on "Literature as an Element of Primary Education;" Geo. E. Vincent, Professor in the University of Chicago, on "Civic Loyalty;" Booker T. Washington, of the Tuskegee Industrial School, on "The Relation of Hand to Brain in Education," and other writers on living topics in the pedagogical world.

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All of which is approved and accepted by the Unity Publishing Committee. Send us a shower of quarter gifts and we will try to make vital your good wishes.

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UNITY

VOLUME L. THURSDAY, DECEMBER 11, 1902. NUMBER 15

Traverse all space, and number every star,
There is no Past, so long as Books shall live!
A disinterr'd Pompeii wakes again
For him who seeks yon well; lost cities give
Up their untarnish'd wonders, and the reign
Of Jove revives and Saturn:—at our will
Rise dome and tower on Delphi's sacred hill;
Bloom Cimon's trees in Academe;—along
Leucadia's headland, sighs the Lesbian's song;
With Egypt's Queen once more we sail the Nile,
And learn how worlds are barter'd for a smile:—
Rise up, ye walls, with gardens blooming o'er,
Ope but that page—lo, Babylon once more.

—*Bulwer Lytton.*

Our Annual Literary Round-Up.

As has been our custom for many years, we devote the major part of our space this issue to the clearing up of our Book Table and for such comment upon the books of the year as time and space permit.

THE ANNUAL BOOK NUMBER has come to be quite the fashion in current journalism. It has come to be the opportune occasion for a special advertising harvest. We suspect that an examination of our files would show that UNITY, in its twenty-five years' history, ante-dates the book number habit of most of our contemporaries, and the same examination would show that our comments and reviews are at least innocent of advertising bias, for, as our meager advertising columns will show, we are more interested in the publishers than the publishers can afford to be in us. But due acknowledgment is here made to the publishers who have, through all these years, shown their confidence either by advertisements or editorial copies of their more thoughtful books. And, on behalf of our readers, we thank those members of the editorial staff who have enriched our study table department with their painstaking reviews. With this word of introduction we commend to our readers the titles and comments that follow as representative of the most lasting output of the year's industry:

BOOKS OF PHILOSOPHY AND THOUGHT.—The year that puts out William James's "Varieties of Religious Experience" (Longmans), Fairbairn's "Philosophy of the Christian Religion" (Macmillan), Herbert Spencer's "Facts and Comments," his final volume to the public (Appleton), John Fiske's "A Century of Science and Other Essays" (Houghton, Mifflin & Co.), Orlando J. Smith's "Eternalism" (Houghton, Mifflin & Co.), C. Hanford Henderson's "Education and the Larger Life" (Houghton, Mifflin & Co.), Kidd's "Principles of Western Civilization" (Macmillan), Wagner's "The Simple Life" (McClure, Phillips), Dole's "The Smoke and the Flame" (American Unitarian Association), Sunderland's "The Spark in the Clod" (American Unitarian Association), C. C. Everett's "Immortality and Other Essays" (American Unitarian Association), is one that witnesses to the undercurrent that flows deep and strong towards things eternal, however the chopping of the surface waves may indicate materialistic selfishness and the lust of things. Most of these books have already received careful attention at the hands of reviewers in UNITY's columns, but we cannot refrain from the pleasure of writing and printing the titles again. Orlando J. Smith's "Eternalism, a Theory of Infinite Justice," is argument, climax and conclusion on the title page, a book which contains the groping thought and fundamental convictions of multitudes clearly stated and carefully argued by the wit of one. Prof. N. S. Shaler, of Harvard Divinity School, says of this book, "It is a remarkable book with rare skill of presentation; within the limits of the writing the the task could hardly be more effectively or more logically accomplished."

BOOKS OF POETRY.—Nineteen hundred and two has been largely a year of waiting in this direction, but "Ulysses," from the pen of Stephen Phillips (Macmillan), and the reprint of "The Masque of Judgment," the early work of William Vaughn Moody (Houghton, Mifflin & Co.), justify the attitude of expectation toward these two young men, one of London, the other of Chicago. Ernest Crosby's "Swords and Ploughshares" (Funk & Wagnalls Co.) shows what Walt Whitman, Tolstoy, William Morris and Henry George may bring forth in a fertile mind when it is coupled with stalwart independence and a glowing heart. There is more to be expected from this quarter.

Welcome is the modest volume that bears upon its title page the name of Lanier, the reading of which proves that Clifford is indeed a brother of the lamented Sidney. "Apollo and Keats on Browning, and Other Poems" (Gorham Press, Boston), is a welcome contribution to the poetry shelf of the thoughtful lover of poetry. This volume testifies to patient work and delicate sensibilities, rather than an out-gush of genius. Here is little to criticise and less to analyze. If one does not like it, let him let it alone, but in passing it by the reflection is more upon the reader than the author. Holman F. Day is still writing the poetry of "Way Down in Maine," and Frank L. Stanton is still gathering in books the daily poems that illuminate the Atlanta *Constitution;* and their poems, however fugitive, testify to two vital elements of the poet, viz., spontaneity and local color. Clarence Manning Falk, in his "Wharf and Fleet" (Little, Brown & Co., Boston), comes to us with a book of verse found in and inspired by the fishermen of Gloucester. Mackerel and cod, ship talk and weather lore furnish the poet's machinery. The Green Pine Tree Print Shop of Wausau, Wisconsin, has allowed the day's excitements to go by unnoticed while it has brought out a beautiful little edition of W. W. Story's "Defense of Judas." While there are those who prefer a good old poem to a poor new one, there is hope for some more new poetry that will be worth while.

Of making books on Browning there is no end, but this last book on "The Poetry of Robert Browning," by Stopf ordBrooke (Thomas Crowell, New York), is, perhaps, all things considered, the most mature and

best balanced estimate of his writings in print. Mr. Brooke has assumed that his readers have already read Browning and rightfully addresses himself to such. The book will be of not much use, perhaps a source of harm, to the other kind.

We know of no better place to put Mrs. Lucia Ames Mead's book on "Milton's England" (L. C. Page & Co., Boston) than here under the head of poetry, for "Milton's England" is chiefly London, and London is in itself the greatest epic on the globe.

> "The buskin stage
> In history, the archive of the past,—
> The heart, the center of the living world."

So said Robert Leighton. Reading this book of Mrs. Ames, London obeys the call of Wordsworth,

> "Rise up, thou monstrous ant hill on the plain
> Of a too busy world! Before me fly,
> Thou endless stream of men and moving things."

The London that is to-day twice as large as Paris and three times as large as New York, and has its three thousand miles of streets, is a direct descendant of Milton's London. Charles Lamb was moved to tears as he walked the Strand because of the mighty tides of human life that eddied about him. But reading this book the heart will be still more moved by the mysterious tide of the disembodied multitude that moves through its centuries. Sir Christopher Wren, in excavating for the last "St. Paul's," five predecessors of which had been consumed by fire, finds evidence of an old British, perhaps Druidic, burying ground, then Saxon coffins, and, above that, Roman tear vases and other graveyard relics—fitting foundation for the London that moved Milton. This is a book equally attractive to those who are going to London, to those who have been there, and to those who never expect to see it. It is written by one who could understand Milton, the Puritan paradox, because he had the independence of a non-Conformist, the integrity of a reformer, the art instincts and love of the beautiful that is supposed to belong only to the conservative and to the Conformist. This is one of the pleasing books of the season.

In this connection, as well as any other, it will do to call attention to the fact that the "Old South Leaflets" (Old South Meeting House, Boston), edited by Edwin D. Mead, numbers 101-125 inclusive, have this last year been gathered into volume five. This series begins with Grotius's "Rights of War and Peace" and ends with passages from Wyckliff's Bible, with many suggestive subjects based on original documents lying in between. No teacher or preacher should go without these most informing and inspiring volumes.

Science.—"Little Masterpieces of Science," compiled by the skillful hand and appreciative mind of George Iles in six dainty little volumes, representing the achievements of scientists in the domain of "Skies and Earth," "Invention and Discovery," "The Naturalist," "Explorers," "Health and Healing" and "Mind," as set forth by the masters in these departments themselves, make a little box of books beautiful to the eye and of great educational value in the home. The editor has done the public great service. The publishers (Doubleday, Page & Co., New York) have shown themselves skillful bookmakers, and the "Review of Reviews" has greatly complimented its public in taking steps to distribute these books widely among its readers. In this book Charles Darwin gives in his own words a summary of his "Origin and Species," Wallace tells of "Mimicry and Other Resemblances Among Animals," Huxley's story of the "Evolution of the Horse" is here, as are Proctor's "The Study of the Sun," Iles' "Photography of the Skies," Lyell on "Geologic Changes" and Shaler on "Rivers and Volcanoes." The great physicians tell of the achievements in the realm of physiology and hygiene. Microbes, malaria and mosquitoes here testify to the reality of the ills of life and that knowledge without faith is better than faith without knowledge in grappling with the same.

"The School of the Woods," by William J. Long (Ginn & Co., Boston), will suffice for the hopefully increasing list of studies in nature; not the fantastic symbolism which characterized a certain sentimental pedagogy scarcely yet passed, but a reverential appreciation of fact, a study of things as they are. This book of Mr. Long is splendidly reinforced with illustrations, text and illustration combining to transport the reader into the heart of the woods, where partridge and deer and mink, bear and squirrel and bird, are our familiars. It is a book as charming as informing. To our mind it would seem to crown the year's output of books that make of the wisdom of the adult the pleasure of the child. It is a book that the fifty-year-old and the five-year-old will enjoy together.

Biography.—Enough has been said in these columns in praise and appreciation of the new series of English Men of Letters, the titles of which we have named elsewhere. Perhaps we have not adequately expressed our gratitude for the condensed and revised "Life of John Ruskin," in one volume, by W. J. Collingwood, the man who was closest to the great prophet in letters. The story of Ruskin's life is still inadequately told. He designed that it should be so. He provided for great blanks in the story, and to try to break through the screen he himself constructed would be a dastardly case of "Peeping Tom." As it is, we have enough to warrant a growing love and an ever-deepening study of John Ruskin, and this revised and condensed edition of an authoritative life is full of inspiration.

The long-expected two-volume life of James Martineau, by two of his English co-laborers, has not yet reached the editorial table of Unity, but it is quite safe to say that it is a notable and worthy element in the literary contributions of 1902. Further notice of this book will find its way into the columns of Unity in due time.

We rejoice that during the year a condensation of the twelve-volume "Life of Abraham Lincoln," by Nicolay and Hay, into two volumes for popular use has been accomplished, and that Miss Ida Tarbell's popular life has been put into four admirable volumes. (Lincoln History Society, New York.)

The Accumulating Pamphlets.—Much of the intellectual world finds expression in the current pamphlets that, in most cases, fail of adequate recognition because they are only pamphlets.

Such, for instance, is the "Proceedings of the Thirty-fifth Annual Meeting of the Free Religious Association," held in Boston last year, in which men and women of national repute spoke upon the "Great Ideals and Duties of the Republic," "American Workers for the World's Order" and kindred subjects, giving to the pamphlet permanent value.

"A Plan for the Study of Man, with a Bibliography of Child-Study," is a government publication, senate document No. 400, a pamphlet bristling with suggestions and packed with figures, valuable alike to preacher, teacher and voter.

"The Council of Seventy Directing the American Institute of Sacred Literature" have issued their official document No. 1, calling for a convention to effect a national organization for the improvement of religious and moral education through the Sunday School.

"The Millennial of Alfred the Great," by Edwin D. Mead, a reprint from the American Antiquarian Society of April last, and "Some Reflections Upon the Reaction from Co-education," by Prof. Angell, of the University of Chicago, from the *Popular Science Monthly*, are among the reprints of permanent value lying upon our table.

Anna Garlin Spencer's "Parting Words," on relinquishing for the time being the active pastorate of the Bell Street Chapel of Providence, R. I., is a pamphlet of more than passing interest to the friends of liberal religion.

A Run Through the Catalogues.

Even the catalogues of the book trade that flow in on so modest an editorial table as UNITY'S is a deluge on the advent of the holiday season, and to the man or woman who is at once a book-lover and a task-doer it may be a service to skim these catalogues and mention a few of the titles that will appeal most potently to the readers of UNITY. At least it is in the hope of being a time-saver to some and to increase the book-buying appetite of others that we venture to mention a few of the titles which appear in these attractive catalogues, disclaiming any intention at literary discrimination outside of our own tastes and interests, and remembering that there are doubtless many as good and some better fishes left in the sea than the few that we have caught in our drag-net.

THE MACMILLAN COMPANY, NEW YORK:

The general portrait catalogue recently published by this house contains the names of over seven hundred authors in its index, and the titles of books cover some 120 pages, nearly every page of which is illuminated with delightfully clear little portraits 1x1½ inches in size, making of the catalogue a little portrait album of the friends we love and the men and women whom we would like to know better. Josiah Royce, with the overhanging brow, Richard Ely, Francis G. Peabody, suggest the authors who are applying themselves to the subtle problems of soul and society. T. W. Higginson, Hiram Corson, Hamilton Mabie smile upon us on behalf of the interpreters and critics here gathered. Tennyson, John Richard Green and Bishop Whipple represent those who, being dead, still speak. Stephen Phillips, Chas. Egbert Craddock and Agnes Repplier are here to reassure us that genius is a continuous element in the world and that there are still great things to be expected. From the titles of the new books we venture to mention Riis's "The Battle with the Slum" as an indispensable book to those who feel that civic salvation is not only possible but imperative, Mabel Osgood Wright's "Dog Town," Hillis's "The Quest of Happiness," Marion Crawford's new story of "Cecilia," The English Men of Letters Series, five of which are new this year, viz., Eliot, Hazlett, Matthew Arnold, Ruskin and Tennyson, two volumes of new essays from John Fiske, "Scenes and Characters in American History." In fiction, Banks's "Oldfield" is said to be a great story. In poetry, Stephen Phillips's "Ulysses" and "Herod" are notable contributions. "The Psychological Elements in Religious Faith," from head and heart of the lamented C. C. Everett, is a book not to be overlooked by the student of religion. Professor Kling, of Oberlin, has given in his "Reconstruction in Theology," a significant book.

HOUGHTON, MIFFLIN & COMPANY, BOSTON:

Their holiday bulletin of 1902 books is a 44-page catalogue delightfully illustrated. Among the lighter books that are tempting are Alice Mabel Bacon's "Japanese Girls and Women," Kate Douglas Wiggin's "Penelope in Ireland," a new edition of Thoreau's "Walden." In fiction there is a new series of short stories by T. B. Aldrich, and, alas! a new set of condensed novels by Bret Harte, a bad thing so very well done that it almost reconciles us to a tendency already too highly developed in this age and day. Mary Johnston's "Audrey" is an event in the literary history of the year. Our friend Samuel M. Crothers has come down from his pulpit to give us "Miss Muffet's Christmas Party," and Miss Olive M. Long, one of his St. Paul girls, has illustrated it. Chas. Egbert Craddock has given us a new story, "The Champion." In history this house has added one more to the John Fiske series in American history, "The Dutch and Quaker Colonies." In biography we have new lives of Hawthorne, Longfellow and Whittier; the first by Woodberry, the last two by Thomas Wentworth Higginson. In criticism, John Burroughs's "Literary Values"; in religious thought, President Hyde's "Jesus' Way," and Orlando J. Shith's "Eternalism, a Theory of Infiinite Justice," are significant books that will reward the time given them. The output of poetry seems meager from this house—a reprint of William Vaughn Moody's earlier work, "The Masque of Judgment," and of Edmund Clarence Stedman's "Mater Coronata," recited at the Yale Bicentennial.

D. APPLETON & COMPANY, NEW YORK:

The catalogue of this house covers 121 pages of condensed two-column printing, with no room for pictures. The fact that this is the house that first dared to put money into Herbert Spencer's writings on either side of the Atlantic, that it is the publisher of the "International Series," the familiar red books so essential in the library of the modern preacher as well as of the specialists they represent, a list now reaching seventy-nine books, is sufficiently indicative of the prophetic character of this house and our obligation to it. Victor Hugo, Huxley, Lecky, Le Conte, the Library of Useful Stories, with two dozen titles, Sir John Lubbock, Tyndall, E. B. Tylor, Youmans, Wallace, are among the names which we encounter in turning over this catalogue, a good way of reviewing both our knowledge and our ignorance.

CHARLES SCRIBNER'S SONS, NEW YORK: An eighty-dollar edition of Turner; a twelve-dollar work on "Bookbinders and Their Crafts;" an illustrated book on New Amsterdam and its people; a new series of monographs on the makers of British art; Henry Van Dyke's "The Blue Flower," following in the wake of the other volume of short studies of marvelous success; "The Ruling Passion," a new book by F. Hopkinson Smith; "A Nonsense Anthology," edited by Carolyn Wells; and a new volume of poems by Whitcomb Riley, "The Book of Joyous Children," are among the attractive titles in the announcements of this house. "Across Country with Horse and Hound" is the one regrettable book in the list. We hope the time is coming when it will not be profitable to publish books that represent the survival of barbaric instincts.

HARPER & BROTHERS, NEW YORK: Woodrow Wilson's "History of the American People," in five volumes, would alone make eventful the publishing activities of this house.

THE AMERICAN UNITARIAN ASSOCIATION, BOSTON:

This publishing house has taken a most significant step forward this year by breaking away from the denominational and controversial literature that represent a theological propaganda. Carroll D. Wright's "Ethical Phases of the Labor Question," David Starr Jordan's "The Blood of the Nation," M. J. Savage's "Men and Women," Charles F. Dole's "The Smoke and the Flame," Charles Carroll Everett's "Immortality," and Other Essays, George Willis Cooke's "Unitarianism in America," J. T. Sunderland's "The Spark in the Clod," and Edward Everett Hale's "Ralph Waldo Emerson," indicate the hopeful departure. This house is also the American representative of the Hibbert Journal, a quarterly review of

religion, theology and philosophy, launched in London, a progressive review which it is hoped will more than make good the death of the American "New World."

THE OUTLOOK PUBLISHING COMPANY

has this year also bloomed into book-making. Hamilton Mabie's "Parable of Life," Amory H. Bradford's "The Ascent of the Soul," Ernest Hamlin Abbott's "Religious Life in America," "The Story of a Bird Lover," by William Earl Dodge Scott, are books which have already been extensively introduced by the appearance of a part or the whole in the columns of the *Outlook*.

THE PILGRIM PRESS, CHICAGO:

Under the heading "The Books of the Year and Some Others," this house publishes an attractive forty-eight page catalogue with abundant portrait illustration. In the fiction list we find Ralph Connor's latest book, "Glengarry's School Days," side by side with his earlier works, "The Man from Glengarry," "The Sky Pilot" and "Black Rock," now so happily familiar to us all; "Fool's Gold," by Annie Raymond Stillman, "Janet Ward," by Margaret E. Sangster, "Deborah, A Tale of the Times of Judas Maccabaeus," by James M. Ludlow, and "Aunt Abby's Neighbors," by the author of "Story-Tell Lib" and the inimitable story of "Fishin' Jimmy." Among other notable books listed are "The Ruling Quality," by Professor Herbert Willett, "Faith and Character," by Newell Dwight Hillis, and "Lyrics of Love" by Mrs. Sangster. The catalogue is particularly rich in biography and travels.

THE OPEN COURT PUBLISHING CO., CHICAGO:

The catalogue of this house is a portrait gallery, not of the living, but in the main of the dead. Hume and Darwin, Spinoza and Hobbs, Kant and Schopenhauer, indicate the wide range which this publishing house covers. No publishing house in America has been so indifferent to what is called "popular taste" and apparently as independent of immediate appreciation, but it will take but a few years at the present rate of progress before it will represent one of the largest lists of purely scientific and philosophic books among the publishing houses in America. Its "Religion of Science Library" already counts fifty-three numbers from the pens of such masters as Max Müller, Ribot, Binet, Romanes, Weismann, Cornil and Paul Carus, the latter the scholarly editor of the whole list, as he is literary director of this publishing house and editor of the publication whose name it bears.

LITTLE, BROWN & CO., BOSTON:

This holiday catalogue is a charming bit of printing in black and red inks with plenty of "Holiday Books" to tickle the Christmas fancy, but not wanting in suggestions of the sober books that last all the year round. How could it be otherwise while they are the publishers of Francis Parkman and the works of Daniel Webster as well as library editions of the writings of Jane Austen and George Eliot, Ernest Renan. This old house has seemed to renew its youth this year judging from the number and variety of new books that have issued from its press.

Song's Eternity.

Into the song of the Poet are builded
the things that endure:
The Pillars of Karnak will crumble
but the song of Shelley is sure.

It will hold through the ages of ages,
like the heavens steadied in air:
The hoofs that trample the kingdoms down
that miracle must spare.

—*Edwin Markham.*

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE.

I.

Public Schools the Schools for all Children.*

BY E. BENJAMIN ANDREWS, PRESIDENT OF THE UNIVERSITY OF NEBRASKA.

Influences which need not here detain us lead many parents to patronize private schools. The writer believes that in nearly all cases this is to the detriment of the children. He is of opinion that, excepting backward localities and feeble or otherwise peculiar children, a public school education affords a far better preparation for life than one obtained in a private establishment.

Private schools have and always must have an important mission. Pupils frail in body or mind, who cannot safely be subjected to any rigid regimen, but must be nursed, allowed for, coaxed and amused, can in most cases be best dealt with under private tuition. Normal and virile children, however, do best in the schools which are meant for all.

Few are aware how rapidly, in advanced communities, the public schools, outstripping all save the very best private ones, each year improve in housing, in methods, in standards and in equipment.

Most private schools are held either in buildings planned for some other purpose, or in school structures arranged with more thought of honoring rich donors than of pupils' needs. There are exceptions to this, like the magnificent Drexel Institute building in Philadelphia, not excelled in pedagogical properties by any school edifice in America; but the exceptions are striking by their fewness.

Now-a-days public school buildings are constructed with a single eye to the proper schooling of children. School architects bear in mind that intellects can duly grow only in healthy bodies. Nowhere is greater care taken to promote hygiene. Perfect ventilation, plumbing, lighting and heating are sought. Athletic exercises are encouraged by well-furnished gymnasiums and spacious playgrounds.

The amplest facilities auxiliary to teaching are supplied. Most high schools have excellent chemical, physical and biological laboratories. Few colleges own so valuable scientific apparatus as the Lake View High School in Chicago. All the best elementary schools possess libraries. Public school pupils are enabled to perform much work in science, literature and history which, though perhaps not very profound, is truly original and in the highest degree useful. They not seldom show collections of wild flowers and plants which are scientifically meritorious.

Delightful æsthetic provision is made. School-houses are built to realize beauty and symmetry as well as utility. Thanks to refined teachers and to Art Societies, once desolate school grounds are now transformed into beautiful gardens, with oft-shaven lawns, bright flower-beds, and pretty shrubbery. Outside walls are festooned with ivy. Ugly board fences give way to rustic hedges. Children take unbounded delight in their school-gardens, carrying thence to their homes and through their lives a love for flowers and for all beauty.

Within, delicately tinted walls are hung with photographs of art masterpieces. In woodwork and in furniture harmony of color with form is realized. Choice specimens of sculpture adorn corners and niches or stand boldly upon or before teachers' desks. Who can

* We republish this article from our last week's issue in order to correct a printer's error in the title and also for the sake of supplying extra copies to fill orders for our three months trial subscription offer at twenty-five cents.—EDITORS.

estimate the refining effect upon youth to have constantly before their eyes all their school-days the ineffable grace of art works like the Sistine Madonna, the Hermes of Praxitiles or the Venus of Milo! Such influence far outvalues many things learned from textbooks. In some schools pupils' interest in art thus awakened has led to brief but profitable courses in the history of architecture, painting and sculpture. An artist career may begin in this way.

Not to mention helpful kindgarten devices carried up into the grades, "executive" studies are introduced, such as manual training, household art, drawing, and music. Nature teaching opens childrens' eyes to the beauties of skies, woods and fields and their minds to meanings previously hidden, in well-known members of the animal creation. Master methods in teaching old subjects are applied, whereby naturally prosy things are rendered inviting.

Good teaching outweights in importance everything else. Rich personality in teachers is indispensable to this. The old notion that an otherwise good-for-nothing person is fit to "keep school" no longer influences the employment of teachers in any American city. Public schools demand, and, as a general rule, obtain, teachers of the finest mentality, refinement and character.

As in world life so in school life competition is a healthy spur to endeavor, and it is far keener in public than in private schools. Classes are larger and the variety of minds greater. Good-sized classes are in themselves inspiring; and they thus bring to bear greater pressure to stimulate the effort needed to reach their higher standard.

The public schools are the strongest social force we have, binding together the various and complex elements of society and breaking down social barriers. They, more than aught else or all else, bring it about that the Russians and Poles, Hungarians, Italians, Greeks and Irish among us have none but American children, and that the rich and poor to so good an extent meet together feeling that the Lord is the Maker of them all.

They foster patriotism and the democratic spirit, thus mightily helping to create good citizens. The school is the foundation of the state, and, to have the most solid character as such, ought to be modeled after the principles of the state. As Colonel Higginson says: "Since we are and are to be a democracy, it is of the greatest importance that the children of the community should grow up together and especially that the more favored children should find themselves equaled or surpassed by children of those less favored." Were children to be brought up in a patrician atmosphere they could not but grow into an anti-social race, wanting in public spirit. Youthful prejudices are tenacious. It is well that the bank president's and the butcher's son study and play side by side and that the better dressed of the twain often has occasion to envy the other his superior ability.

Most of the excellences mentioned of course characterize in a measure not a few private schools; but no connoisseur will maintain that these exhibit them to anything like the same extent as public schools do.

"We grant," says the critic, "that, in the main, public schools are well equipped, ministering admirably to pupils' physical and æsthetic needs, and that the instruction they offer, also their social and civic spirit, is usually of the best. But we fear their moral influence. Does not this tend to be rather low even when it is not vicious?"

On Rutherford B. Hayes's election as president a newspaper said he would be found to be a good man but not "goody-good." The inelegant phrase marks an important distinction. Public schools, it seems to the writer, tend to turn out good young people and private schools to turn out "goody-good" ones. Which sort is the more needed?

Because public school pupils sometimes, perhaps usually, appear less well-behaved than others, less meek, orderly, quiet, obedient, and gentle, some set them down as lacking in essential character. Such a thought appears to the writer not only entirely mistaken but in its implications positively dangerous. It is the reverse of true. For the building of sturdy character the public school has, among the influences which now reach American youth, no equal whatever.

Its efficiency in this function does not proceed mainly from the example or precept of consecrated teachers. Those forces are indeed invaluable. Most parents would be at once surprised and pained to learn at how early an age children cease regarding parents as popes and begin hailing favorite principals and teachers as pontificial authorities in all matters of etiquette, belief and conduct.

This is of course recognized in private schools. Most of these are carried on in the supposed interest of religion, selecting teachers who are expected to impress pupils for good by superior consecration. The effect is not seldom quite the contrary, pupils ignoring even the truly praiseworthy characteristics, habits and precepts of a teacher out of the suspicion that such, instead of being hearty, are devices for earning salary. Even pupils' religion, if religion be thought of as meaning radically good life and not mere external or ecclesiastical habit, is more certain to be promoted by a teaching force of men and women chosen merely for ability and character than by one whose members must have subscribed a creed.

This in effect disposes of the charge that the public schools are "godless." Are creeds, liturgies, vestments and preaching the real creators of inner worth and devoutness in men? Only the thoughtless speak so. Sober teachers, even among the strictest sects, proclaim that the faith and worth of those who possess these—Christs, prophets, apostles, parents, teachers—are what fundamentally beget the life of God in human souls. When ceremonies seem to have saving grace it is because of the revered personalities back of them.

The chief moral agency operating within any school public is the influence of pupils upon each other. The pupils of an ordinary-sized public school form a miniature humanity. Some of them may now and then be naughty, but they can only with difficulty and by exception be narrow, weak, or radically evil. Their life together begets candor, courage, energy, self-reliance, perseverance, grit, justice. Each stands on his own merits. Each must fight his own battles. None receives favors because of money or social position. All learn that sincerity, worth and industry alone permanently count. Could there be a choicer training in the essentials of character? Were all thus educated there would be no snobs or cowards.

The private school affords little opportunity for the acquirement of strenuous qualities. In private schools partiality, favoritism is almost inevitable. Teachers cater to "better class" pupils in a way which sensible patrons would abominate if they knew. A school administered to suit the wishes of a class, devoted to making things pleasant for such or such children, is sure to be enervating. If numerous, such schools would menace our democracy, for they cultivate contracted, self-centered and egotistical views of life.

Contrary to a common thought public school experience is if possible more to be desiderated for girls than for boys. Girls have not in later life the chances their brothers enjoy to broaden horizons by mingling with various classes. In women as in men, moral culture can be developed only in facing various phases and orders of humanity. Girls, too, must learn to get on with

people they do not like, to do and bear hard things. Coddling, pampering can never grow ideal women any more than virile men. This is saying still again that admirable character can arise only in a general and representative community.

II.

Education By Concellation.

By John Dewey, Director of the School of Education of the University of Chicago.

My good friend, the editor of Unity, suggested an almost unlimited field when he asked me to write upon the things that may be omitted in education. The idea is an attractive one, but it applies to an unexplored as well as an indefinite field. All positive endeavor is conditioned upon selection; and this implies a resolute ignoring and deliberate omitting and intentional turning of the back. But there are few precedents in this field of discussion in education and what I may say will be very general, if not truistic. Indeed, most of the propositions that I shall advance would be utterly without point were it not for the fact that our schools are doing many things in contravention to them—not, perhaps consciously, but in substance and effect.

1. *It is not necessary for anyone to learn what he has already learned.*

This is surely a safe principle, yet in its application it is not so innocuous or innocent as might appear. A large part of what is termed "drill," much of what is urged or defended under the caption of "thoroughness," is in purport a mere re-doing of things already done. When there is not introduction enough of new factors and conditions to demand a new attitude on the part of the pupil, a modification of mental disposition and quality of mental operation, there is no learning. Children are drilled that two and two equal four until any rightminded child becomes suspicious of the truth, of the reality of the proposition. Children learn to read; and then instead of having to exercise their power as a tool of discovery and conquest in new fields, they go on indefinitely just learning to read; and so on, throughout the whole field of instruction.

2. *It is not necessary for anyone to learn what he cannot learn.*

Absolute incapacity should be a sufficient plea in education, as well as in law. I do not have here in mind the relative incapacities of different children to deal with subjects—as, for instance, the inability of one child to make any headway in mathematics, or of another in a foreign language. Doubtless something worth while might be said regarding those who go haltingly, if not blindly, in certain territories of learning, but what I have here in mind is rather the elimination of effort to make children learn that which is clearly beyond the present range of their experience, or difficult beyond the fruitful use of their present skill. The proposition that a child need not learn what he cannot learn sounds harmless enough, but its adequate application would exclude enough material from our present elementary and secondary schools to leave time and room for a much more satisfactory working out of the things that remain.

3. *It is not necessary for anyone to spend a large amount of time and effort in acquiring modes of skill or technical information which he may under other conditions come to know easily and rapidly.*

The best schools of engineering and of architecture no longer attempt to teach their students all the details of their future practice. They recognize that there is an economical division of labor between what can best be done in the school, and what can be done after one actually engages in one's chosen profession. The older schools sometimes spent a large portion of their time in trying to teach certain details of office and routine procedure, and never half succeeded at that. Experience shows that if the student gets a command of the larger principles of his calling, the immediate presence and actual pressure of practical conditions in business compels rapid and successful learning of what the schools omit to teach. There is a moral here for our common schools. Absolute accuracy and great speed in dealing with long columns of figures may be safely left against the time when the person actually engages in the business of an accountant. In one region after another, schools are trying to get degrees of technical facility which are revelant to conditions which the schools cannot supply; and which, moreover, are not needed because the conditions of their use will not be met in later life or else will be inevitably acquired when the student engages in an occupation where they are demanded. The time thus spent is not only taken from the pursuit of more worthy things, but of necessity never succeeds in accomplishing its own task. The quick disappearance of ready and ornamental penmanship, of lightning calculating, of tricks of elocutionary reading, of glib grammatical analyses, etc., are almost proverbs among school teachers.

4. *It is not necessary to learn everything which other people have learned—especially if their learning has been made readily available in the form of encyclopedias, dictionaries, reference books, etc.*

In one respect the school makes a great deal of use of the invention of printing. There is no crying dearth of text books, but in many respects the use of these texts continues as if cheap and abundant printing were not at all. Geography supplies a conveniently flagrant illustration. Until very recently the average textbook in geography was made up most largely of facts which either the average cultured adult has no occasion or desire to know, or else with reference to which he consults a map or gazetteer, or guide book or encyclopædia, if occasion arise. William Hawley Smith once made an excedingly clever comparison of what he saw in visiting libraries, banks, lawyers' offices, with what met his eyes when he visited schools. In the former, effort seemed to be concentrated upon having as little to remember as possible; in getting the information into shape where it could be referred to when necessary, and learning how to use it promptly and economically when need came. Only with the child in the school was there the assumption that everything which might be needed or which ought to be known at some particular future occasion must be learned—that is, stored and packed away—right on the spot. We are continually expecting of untrained and unripened minds what we recognize to be partly an absurdity and partly an impossibility when it comes to minds which from their experience and training are infinitely better fitted to cope with these same affairs.

5. *It is not necessary to devote a great deal of time to purely mental gymnastics, puzzles invented for the sake of puzzling, and tasks elaborated ad hoc—that is, just for the sake of supplying tasks.*

The average life even of the average child has enough of problems in it to demand attention and provoke effort. There is too much need of purposeful activity to make it necessary to resort to aimless exercises created simply for the sake of exercise. There are enough real difficulties involved in the conditions with which the child is confronted to make it unnecessary for textbook makers and teachers to sit up nights worrying over the construction of ingenious puzzles with which to "discipline" the child's mind.

Indeed, the field is almost boundless. I have only tried to open a few vistas to the inquiring mind.

The battle of life extends over a vast area, and it is vain for us to enquire about the other wings of the army; it is enough we have received our orders, and that we have held the few feet of ground committed to our charge. *Ian Maclaren.*

THE STUDY TABLE.

To dig into the roots and origin of the great poets is like digging into the roots of an oak or maple the better to increase your appreciation of the beauty of a tree. There stands the tree in all its summer glory. Will you really know it any better after you have laid bare every root and rootlet. There stand Homer, Dante, Chaucer and Shakespeare. Read them, give yourself to them, and master them if you are man enough. The Poets are not to be analyzed; they are to be enjoyed; they are not to be studied but to be loved; they are not for knowledge but for culture—to enhance our appreciation of life and our mastery over its elements. All the mere facts about a poet's work are as chaff as compared with the appreciation of one line or fine sentence. Why study a great poet at all after the manner of the dissecting room? Why not rather seek to make the acquaintance of his living soul and to feel its power?

John Burroughs.

Reviews by Mr. Chadwick.

John Fiske's Last Book.*

These two handsome volumes constitute a very notable addition to the treasure which we had already in Fiske's various writings. They exhibit him much more fully on his historical than on his philosophical side and, so doing, show him at his best. The first volume is devoted to "Scenes and Characters in American History," and there are at least three chapters in the second volume that would come as well under this designation as under the title given to the second volume, "In Favorite Fields." They are those upon the Fall of New France, for a more satisfactory treatment of which one should go to Fiske's Posthumous Volume on the same subject, "Connecticut's Influence on the Federal Constitution," and "The Deeper Significance of the Boston Tea Party," a noble justification of that serious and well-considered business. The attempt of the late Dr. A. P. Peabody to put the Tea-Party on the same category with the Boston mob which assaulted Garrison, receives merited reproof. The articles in the second volume looking towards Science are the delightful "Reminiscences of Huxley;" "Spencer's Service to Religion;" a short article on Tyndall, and a very strong and elaborate one called "Evolution and the Present Age," which assigns to Darwin and Spencer their relative significance in no doubtful manner.

In the first volume we have paid a highly sympathetic appreciation of Thomas Hutchinson, the last royal Governor of Massachusetts. It is a nice proof of Fiske's temper that he is able to do equal justice to Hutchinson and his great antagonist, Samuel Adams. We have next a full account of that miserable scapegrace, General Charles Lee, who was at heart as much a traitor as Benedict Arnold. It is reassuring to our immediate contemporary stupidity that this wretched creature was preferred by public men of high rank to Washington for the leadership of our revolutionary army. The seven succeeding chapters have so much continuity that they have much the effect of a history of the times from Washington's administration to Pierce's. Hamilton has the first chapter and Webster the last, and the intervening subjects are Jefferson, Madison, Jackson, Harrison and Tyler. It is a kindly judgment which Fiske brings to all these personages and personalities. To read his chapter on Jefferson and then Dr. Hale's violent depreciation in his recent "Memories" is to wonder if there were not two Jeffersons; but Fiske gives us the historical verdict, or Hale the Echo of Federalist rancor. Yet Fiske does no less ample justice to Hamilton than to Jefferson. The difference was that whereas "Hamilton divined Europe," as Talleyrand said, Jefferson so divined America, which Hamilton did not. It may be that these volumes borrow a grace from our sorrow for the writer's death, but it is certain that, as we have read them, we have seemed to be enjoying Fiske in the full tide of his genial and attractive power.

*"Essays Historical and Literary". By John Fiske. Two Volumes. New York: The Macmillan Company. Cloth, 8vo., $4.00.

Another Shakespeare Editor.*

Of making many editions of Shakespeare there seems to be no end. The different editions have different advantages. For the general reader, coming to Shakespeare with a poetical rather than a critical interest, this is certainly one of the best. It is a duodecimo of the ideal Aldine size, perhaps a trifle larger, the type is excellent, the paper sufficiently opaque, the book light in the hand. There is a good general introduction, mainly devoted to the order in which the plays are presented, which is substantially that of the first folio: Comedies, Histories, Tragedies. The plays of a middle character are placed between the comedies and histories. To each separate play there is a special introduction, indicating its sources, its character, and the points that have been most in controversy, to which the professor brings a sane judgment of his own. The notes are where they should be, at the foot of the page, and they are pretty closely confined to the explanation of doubtful words and forms. In plays of mixed authorship like Henry VIII., the footnotes indicate the parts that can safely be ascribed to Shakespeare. The price of these books as issued by Macmillan is $17, but responsible subscribers to the *Review of Reviews* for two years can get them for $9.50, and with them, bound uniformly, Mr. Hamilton Mabies' delightful biographical study of Shakespeare; and again, as if this were not a sufficient inducement, a portfolio containing 150 reproductions of old Shakespearean prints, portraits of actors and famous representatives of various scenes. The explanation of this mystery must be that by taking many thousands of the books the *Review of Reviews* gets them for much less than the trade price. What is certain, is that so satisfactory an edition of Shakespeare is hardly to be got in any other way at such a moderate expense.

*"The Work of Shakespeare." Edited, with Introduction and Notes by C. H. Herford, Litt. D., Hon. Litt. D. [Vict.], Professor of English Language and Literature in the University College of Wales, Aberystwyth. In Ten Volumes. New York. The Macmillan Company. 1902.

Sun-dials and Roses.†

In Mrs. Earle's last book, which had "Old Gardens" for its subject, there was a chapter on sun-dials which whetted the edge of her own appetite and that of her readers for more of the same feast, and now we have what ought to be abundant satisfaction all around. Her diligence and success in the amassing of material have seemed to us remarkable heretofore, but never so remarkable as here. She seems to have a subtle magnetism for the facts that she requires, and many persons lend themselves with generous abandon to the furtherance of her pleasant schemes. Her book is one of the proofs that multiply on every side of the inestimable service which photography is rendering the antiquarian. A century since such a book as this would have been impossible. The objects photographed could not have been drawn and engraved except at great expense, and then very imperfectly. Such is the prodigality of Mrs. Earle's illustrations that we wonder how she ever succeeded in getting so many together. And they are related to the adjacent text with much more than the usual carefulness. There does not seem to be any aspect of her subject which has escaped her scrutiny. A few of her chapter titles will give a good idea of the scope of her work: "The Charm and Sentiment of Sun-Dials;" "Classification

†"Sun-Dials and Roses of Yesterday. By Alice Morse Earle". Macmillan Company, New York. Cloth, 8vo. $2 net.

of Sun-Dials;" "The Construction of Sun-Dials;" "Ingenious Dealers;" one of these, of course, being Nicholas Kratzer, whose portrait by Holbein is much more attractive than that of his patron, Henry VIII, by the same painter; "Portable Dials;" "The Sun-Dial as an Emblem;" "The Setting of Sun-Dials;" "Sun-Dial Mottoes," etc., etc. It must not be supposed that Mrs. Earle is in this matter merely a *laudator temporis acti.* Many of her dials mark our own fleeting time. We predict that the influence of her book will tend to the indefinite multiplication of sun-dials.

But they will not be "striking examples of the charm of simplicity in form and directness in utility." They will be anachronisms, survivals; very interesting, but not useful to those who have clocks and watches. (By the way, is there not a good call for Mrs. Earle to make a book upon old clocks? We shall be disappointed if she does not act upon this hint.) Mrs. Earle makes a pretty excuse for bringing dials and flowers together—"a dial standing alone in a garden is a bit bare without flowers"—but in fact the conjunction is quite arbitrary and we suspect that the roses here grew in her "Old Time Gardens," or from their scattered seed. It would, perhaps, have been better to put the dials and roses into two volumes. Either would have been more comfortable to the hand than this bulky one. But to be quarrelling with an author's and publisher's generosity is a novel business. We are quite sure that for many the fragrance of "Our Grandmothers' Roses" will be more delightful than the construction and symbolism of dials. These measure the flight of time; the roses are the loveliest symbols of all transiency. Here is, possibly, a better excuse than Mrs. Earle's for the inclusion of dials and roses in one beautiful and enticing book.

English Pleasure Gardens.*

This is a very beautiful book in every way. It is well written and it has more than three hundred reproductions of original photographs by the author, together with eleven carefully drawn plans of famous gardens. The range of the book is much wider than the title indicates, for we have a first chapter on "Classic Pleasure Grounds," a second on "Monastic Gardens," a third on "The Mediæval Plaisance," with two interjected, the seventh and eighth on "French Fashions," and "Italian Villa Gardens" which, however, are treated with reference to their influence on English taste. The purely English chapters cover the Tudor Gardens, the Elizabethan and the Stuart's with one on "Eighteenth Century Extremes" and one on "Modern Gardens." The book is written with a purpose—to encourage artistic gardening. The writer's contention is that of late in England gardening has gone backward rather than forward. It is now as it was in Bacon's time, of which he wrote, "Men come to *Build Stately*, sooner than to *Garden Finely:* as if *Gardening* were the Greater Perfection." The general course of the book lies midway between gardens of the more simple sort and those, like Chatsworth, which are too consequential and elaborate to answer any but princely requirements. There are many happy illustrations that are not mentioned in the list of these, viz. such quoted passages as those from Homer describing the gardens of Alcinous, from Theocritus describing the garden belonging to the house of Phrasidamus, from Bacon setting forth "The Royal Ordering of Gardens," and from Leicester's secretary, heaping up the lavish beauties of the garden at Kenilworth. The passage from Bacon is convincing that Bacon was quite equal to Shakespeare in his range of flower-knowledge. The extreme formality of the eighteenth century gardens with their sham ruins and such things is one of the most engaging features of the book. The tendency of modern gardening is to the more formal patterns. Morris wrote of the ideal garden, "It should be fenced from the outer world. It should by no means imitate the artfulness or wildness of nature, but should look like a thing never seen near a house." Miss Standish inclines to this opinion, but with some qualification. There would appear to be more eclecticism than originality in the new designs. It is good to be assured in the last sentence before the colophon that a love of flowers is the natural foundation from which all successful gardening must be built up.

*"English Pleasure Gardens". By Rose Standish Nichols. New York. The Macmillan Company. Cloth, 4to. $4 net.

The Flight of Pony Baker.*

Mr. Howells' "A Boy's Town," was convincing that his memory of his own boyhood was full and exact, and that his sympathy was perfect with all other boys. His new book only deepens the impression. Not Björnsterne Björnson's "Happy Boy" has a more intimate knowledge of the things which go on under a boy's jacket than Mr. Howells has proved himself to be possessed of in these books. Somehow his "Boy's Town" seems to be every boy's town and the flight of Pony Baker every boy's particular hegira. There is this, however, to be noticed, that while running away has an acute form with most boys, with Pony it was chronic. He never was but always to be blessed in that particular way. And the faults of Pony's mother, who was always giving the other boys a chance to laugh at him by her dislike of gunpowder and such things—how many boys have mothers with just the same faults. Yet we regret to say that here is another of the boys' books which makes its principal appeal to men. We are sorry for the men who will not read it and enjoy it. The chapter which describes Frank Baker's Fourth of July experiences is made particularly doubtful by the introduction of the little spook who shares the holiday of the boys who are still—or, rather, very active—in the flesh.

*"The Flight of Pony Baker". A Boy's Town Story. By W. D. Howels. New York. Harper & Brothers. 1902.

The Spiritual Outlook.†

This is not a very profound book, but it is a very comprehensive one. In a truly Catholic spirit the author surveys the present condition of the religious field, and puts his finger almost intuitively on the real good to be found in the various religious sects. Take this appreciation of Roman Catholicism: Speaking of the principal sources of its marvellous power, he puts —among other things—"its manifold ministration to human nature, touching it not alone on the religious side, but also on the ethical side, the intellectual side, the aesthetic side, and quickening every better impulse by which man is prompted to live out a fuller and truer life." The author has a vivid conception of its shortcomings and points them out in simple clearness.

Equally fair is he in his estimate of universalism and Unitarianism. These two bodies he combines in his one estimate: They are to him the expression of the same forces. Christianity, he considers, has culminated in our time in a type of religion that "coordinates knowledge and reverence, freedom and loyalty, love to God and love to man." And "Universalism and Unitarianism have been helpers and leaders in this work. No other change in the Christian church since Luther's protest . . . has been fraught with a deeper significance for the advancement of the kingdom of heaven, than this theological and ethical development whose twofold manifestation is seen in Universalism and Unitarianism."

That is a generous estimate. The author is not blind to the shortcomings of these bodies. We must confess his criticism is just.

†"The Spiritual Outlook: a Survey of the Religious Life of Our Time as Related to Progress. By William Chamberlain Selleck. Published by Little, Brown & Co., Boston. Price, $1 net.

In his plea for what he calls "Christian co-operation" (our author is so catholic that we wonder he calls it 'Christian.' Wouldn't he include the Jews?)—he has some true things to say about the competitive policy of the churches, and he affirms that the really great Christian conflict is not the conflict of church with church, of creed with creed, however erroneous some may be. But rather the conflict of all churches and all positive virtues with moral evil and unspirituality." That is well put. He pleads for a co-operation of the churches in social service. He would have the churches federate on the lines of "interdenominational, non-sectarian, practical Christian co-operation." He commends the liberal congress of religion as being an expression of this principle.

The brotherhood of mankind, the federation of nations and the peace of the world should be the object. The Christian churches of America have it in their power, he thinks, to make that a blessed fact.

These are among the good things of this book. It has its shortcomings. To some, the absence of the supernatural from his conception of Jesus and Christianity, and the very subordinate place he gives to creeds in his church union, would be fatal blemishes. They are, to us, virtues.

We should like him to have included the Salvation Army among the forces making for progress. In the matter of "social service" it is infinitely more deserving of notice than Christian Science. Nay, it puts to shame all the Christian churches save the Roman Catholic. It has reached people that have been the despair of the churches, and raised men and women whom most of us would not look at, let alone touch—(shame on us!) And any book that professes to appraise the vital, spiritual values in our developing civilization is necessarily imperfect that says nothing of this greatest of religious revivals in the nineteenth century in the matter of social service. We would suggest such an estimate in any future edition of this otherwise very admirable book. We would warn the author against expecting the millenium too soon, and commend his healthy optimism. It is a good thing to find a man who does not think the world is going to the devil.

ALBERT LAZENBY.

Unity Church, Chicago.

City Government and Local Franchises.*

The widespread influences of the coal strike have greatly increased men's interest in the important question of public ownership of public utilities. At such critical moments it is highly important that the most reliable literature on the subject should be carefully studied by all intelligent people. We desire, therefore, to call special attention to the highly valuable production of Prof. Frank Parsons, of the Law Department of Boston University. This volume is a vast storehouse of information. The spirit on the whole is anti-plutocratic, and in so far is an old thing in the world, but a remarkable amount of originality is exhibited in the treatment of the subject. The book is so full of mature results of comparative economic studies, as well as of statistical proofs and documentary evidences, that a short review cannot succeed in giving an adequate idea of its manifold contents. Many of the opinions propounded are sufficiently radical to make it safe to prophecy a stern opposition to them from many quarters, but they are formulated in such a way as to make it indispensable for any student of economic science to know what they are. The author's views, in general, are sure to be most heartily seconded by all who earnestly sympathize with social reform, while those others, who are anxious to ward off everything which to them may look like socialistic dangers, can by no means afford to be ignorant of the opinions held by the President of the National League for Promoting Public Ownership of Monopolies. This office is at present occupied by Prof. Parsons, and the league consists of the most famous social reformers of the Republic.

It is the fundamental idea of this book that monopoly is not a bad thing, but that *it is private monopoly that is bad.* The author is alive to the many good features of monopoly, if it only be in the interest of the public. For this purpose, he claims, however, that public ownership is indispensable. He, accordingly, deals with "Public Ownership of Public Utilities" in the first chapter of the book.

Almost at the beginning we meet with the novel statement that "government is a public utility; wherefore the doctrine of public ownership of public utilities involves the public ownership of the government." The statement, besides its novelty, has the merit of making very clear the distinction between government ownership and public ownership—*i. e.*, that government ownership is not necessarily public ownership, unless the government is first owned by the public.

After an elaborate analysis of various monopolies, the author claims that "the problem of monopoly is to retain the advantages and get rid of the evils of the monopolistic systems." He looks upon "the antagonism of interest between the monopolist and the public, together with the power which the monopoly gives to make that antagonism effective," as the root of social evil. Then, after showing his reasons for this opinion, he goes on to state what he thinks is the real solution.

In the second chapter the author explains how direct legislation is the indispensable key to all other reforms. By this means alone would the government be owned by the public instead of the public being owned by the government. "The initiative," he says, "is the proposal of a law by the people," and "the referendum is a submission of a law to the people at the polls for approval or rejection." Both of these "have been in constant use in America ever since the Mayflower crossed the sea." The author holds, therefore, that to obtain direct legislation in the United States does not require the adoption of any new principle or method. "All that is needed in an *extension* of established principles and methods to cases quite as much within their reason, purpose and power as those to which they are now applied." "As the legislature, according to the law of most of our States, *may* submit *any* question to the voters, *the only change we ask for is the placing of the option in the hands of the people instead of leaving it entirely with the legislators.* To leave the whole *option* with the legislators is to put the referendum beyond the reach of the people just when they need it most."

Among the numerous reasons for the referendum the statement that direct legislation will tend to the purification of politics takes a prominent place. It is Prof. Parsons' opinion that *"legislative bribery derives its power from the consecration of temptation, resulting from the power of a few legislators to take final action."* This question of the power to take final action, the essence of sovereignty, forms the center of the whole discussion of this admirable book. Moreover, this condensed statement is another way of contrasting the monopoly of legislative power, which remains in the hands of an elective aristocracy, with the public control of the same power. The periodical election of a set of masters is no more of a performance in the way of governing than the selection of an organist is in the way of playing. On the whole, this chapter shows what a mistake it is to

* "The City for the People; or, The Municipalization of the City Government and of Local Franchises. By Prof. Frank Parsons. Equity Series. Philadelphia. C. F. Taylor.

talk about "sovereign people" until the fundamental principle of agency is applied to public service—*i. e.*, "that an agent must hold himself at all times subject to the command and approval of his principal."

In the third chapter, "On Home Rule for Cities," the author describes and illustrates in the fullest manner the bondage of the cities in the various States and shows by extensive references to constitutional provisions and general laws what steps may be taken towards the securing of a greater municipal freedom than now exists in most of the States. This chapter is of the greatest value as a comparative study of the real freedom enjoyed by the citizens of the various States of the Republic, and contains the most detailed practical conclusions drawn from the more theoretical and statistical chapters preceding it.

After this follow five shorter chapters, "On the Merit System of Civil Service," as contrasted with the spoil system; "On Proportional Representation in Place of District Representation," "On Preferential Voting or Executive Elections by Majorities in Place of Pluralities," 'On the Automatic Ballot, or Voting and Counting by Machinery," and "On the Best Means of Overcoming Corruption," with an especial reference to the experiences of England.

Then follows a very valuable appendix, "On Existing Laws and Constitutional Provisions Relating to Direct Legislation," "Freehold Charters and Public Ownership," and "On Proposed Legislative Forms for Public Ownership," "Publicity of Business Done in Connection with Public Franchises," "Regulation of Rates, Progressive Taxation, Direct Legislation, Municipal Home Rule," etc. Also a long appendix under the title of "Latest Notes," proving and illustrating in a clear and persuasive manner the various statements made in the body of the work. At the end is an exhaustive index of subjects, as well as an index of persons and places.

As a result of the time and learning expended on this remarkable book, Prof. Parsons is brought to the conclusion that "the city for the people must be free from all private monopoly in government and industry; a city under such monopolies is not a city for the people, but a city for the monopolists."

It is announced on the title page of the book that no copyright is attached to it. "On he contrary," says the publisher, "an invitation is extended to all to do their utmost in every way to spread the truths contained in the following pages. Newspapers and magazines are at liberty to quote as freely as they will, due credit only being asked." We cannot forbear requesting the various liberal-minded journalists of the country to make the best use possible of the valuable privilege which is so generously extended to them.

R. W. B.

Reviews by Prof. Gilmore.

The Song of Solomon.*

The study of the Bible as literature is furthered by the issue of this latest volume in the Cambridge Bible series. The Song is a book of which many Christians have been afraid. Modern study has reinstated it as an idyll worthy the place it has received in Hebrew literature.

The present volume should secure for itself room on the book shelves of every minister. Dr. Harper has provided an introduction covering fifty pages, text and notes to the extent of sixty-two pages, a new translation in eleven more, a discussion of Budde's theory, which occupies twenty pages, and an index. With this proportion there is no fault to find. We may express a regret that it is the general plan of the series to present as text the Authorized Version. Had the general editor granted to each commentator the privilege of making his own translation serve as text, or at least adopted the Revised Version, space would have been saved in notes and elsewhere, and a decided improvement in the whole series would have resulted.

Dr. Harper has given an excellent account of the Song. He has offered a compromise between the dramatic theory and Budde's—which last supposes the song to be a collection of unconnected lyrics. This conclusion is possible, but to the reviewer seems less luminous than the dramatic conception. Our author rejects the allegorical interpretation, yet suspects that the author may have had spiritual love in mind. This is the one serious blemish in the treatment. Less serious are the mistakes in assignment of parts; thus, ii., 15, should be given to the brothers, not to the Shulammite. The discussion of Budde's theory is astute and generally just. In the section on the literature of the Song the author has overlooked Daland's translation, Dr. Griffis' "Lily Among Thorns," and the commentaries of A. Moody Stuart and Dr. Milton S. Terry.

The volume at its price (fifty cents) is excellent value.

*"The Song of Solomon, with Introduction and Notes". By the Rev. Andrew Harper, D.D. Cambridge University Press. 1902. [Cambridge Bible for Schools and Colleges.]

Letters from Egypt and Palestine.*

Dr. Babcock was one of the world's choice spirits. Of how much the world was bereft when he was so prematurely removed appears from his posthumous literary remains.

His ideal of fidelity to duty is fairly illustrated by this volume. He was asked to write some letters during the trip to the East which resulted in his death to the Men's Association of his parish. Little was expected beyond mere notes of his progress among persons and in scenes which to him were new. Instead of a merely perfunctory performance of this duty, he wrote from time to time what was practically a complete record of his travels, lightened by his reflections upon the things he saw.

This volume contains the series of letters thus originated, and gives his impressions as he traveled through Egypt, Palestine, Western Syria, Asia Minor and on to Constantinople. The route was about the ordinary tourist's path. Hence one who has covered it in person or by proxy, *via* one of the many books on the topic, will see in these letters little that is new.

As a preacher Dr. Babcock had the homiletical habit; yet if he preaches now and then his preachment is not tedious. But the principal interest of this little volume must be for his parishioners, to whom the letters were written, as being the permanent form of the last ministrations of a loving and beloved pastor and minister.

*"Letters from Egypt and Palestine." Illustrated. By Malthie Davenport Babcock. New York. Scribners, 1902. Pp. xii., 157, 12mo. $1.

Sandy Scott's Bible Class.

(New York: Bonell, Silver & Co.) is a booklet of eighty-six octavo pages in Scotch dialect (with running glossary at bottom of each page), purporting to give a series of twelve lessons by the Scotch teacher of a Bible class to his adult scholars. It is one of those books which require dialect to recommend them. Or, in other words, the volume, were it in plain English, would have no reason for being. That there are good things on some of its pages is true; but the basis is uncritical, the theology ultra-Calvinistic, the lessons taught are at least debatable, and the dialect is not consistent and not always true to the Scotch tongue.

Meadville Theological School.

Theology and the Religious Consciousness.*

Professor King has written an interesting and suggestive book, to show how present day theological thinking must inevitably be modified by what he calls "the social consciousness." He defines theology as "simply the thoughtful, comprehensive, and unified expression of what religion means to us," and by the social consciousness he understands primarily "a growing sense of the real brotherhood of men." His purpose is to answer, not the historical question, "How, as a matter of fact, has the social consciousness modified the conception of religion or the statement of theological doctrine?" but the theoretical one, "How should the social consciousness naturally affect religion and doctrine?"

He takes his stand frankly as a Christian theologian, to whom the New Testament revelation is all-sufficient. For him the doctrine of the fatherhood of God is the determining principle in theology. Incidentally he describes the theologian as building everywhere upon the scientific investigator, and taking from him the statement of facts and processes. But this principle is not seriously taken up into the body of his thought, which the full acceptance of such a principle would make far more radical than it is. The aim is not so much to build a theology upon new foundations as to show how the older theological ideas must be restated in the light of our present human sympathies. "Is the social consciousness, in truth, only a disguised statement of Christian convictions, and does it really require the Christian religion and its thoughtful expression to complete itself?" This is the thesis which the author accepts, and works out in some fulness of detail and with many fresh interpretations of doctrine.

The analogy of the organism, though useful as a figure by which to describe society, is not sufficient to meet the demands of the social consciousness, which sees in society a relation between persons. Thus the theology based upon it is prevailingly ethical and spiritual in its emphasis. The social consciousness is analyzed as implying the sense of the like-mindedness of men, of the mutual influence of men, of the value and sacredness of the person, of obligation and of love. Now these facts assume a theology—faith in an ideal world, to which our present life is but a faint approximation. Only because we live in God, and our lives fulfil themselves in furthering his purposes, can we touch one another as we do and have the promise of a more perfect fellowship as the goal and satisfaction of our endeavor.

Against the conception of religion as a mystical losing of oneself in God, the social consciousness protests by its insistence upon the personal relation. This involves the thorough ethicising of religion, and its grounding in concrete history rather than in abstract ideas. Like all followers of Ritschl, Professor King shows his distaste for metaphysical speculation. He compounds with the miraculous by supposing that it may be an expression of the personal will of God. But he sees clearly that any Trinity made up of three "persons" is a tri-theism. At times he seems to base religion in the universal consciousness of man. But again he finds its ultimate expression only in the mind of Jesus Christ. The weakest point, in the book, as an expression of the effect upon theology of the social consciousness, is in its making Jesus transcendent and unique. Our impression is that the author writes more from the force of inherited feeling than from a critical apprehension of Jesus as he was. He leaves out of the account as well manifestations of religion and of the social consciousness that are hardly less significant than those which he includes. But since this partial blindness, more than anything else, is what constitutes modern orthodoxy, it is perhaps ungracious to complain.

The spirit of the book is wholly admirable. Since it is written chiefly to help men and churches that the author knows and loves to put a larger meaning into their theology, its aim will be better achieved than if the old idols were taken down more abruptly. Moreover, the book is a valid and true setting forth of the essential social and ethical character of Christianity, as against the metaphysical and falsely mystical interpretations of it that have so long prevailed. It will be widely influential among those who have learned to look to Professor King for light and leading, and we would especially commend it also to those Liberals, so-called, who fancy that all the progressive thinking of the time is being done among themselves. It is one of many signs that the churches which hold to the evangelical tradition are moving forward to bring their thought into fuller accord with the gospel spirit and life. R. W. B.

St. Paul, Minn.

*Theology and the Social Consciousness: A Study of the Relations of the Social Consciousness to Theology. By Henry Churchill King, Professor of Theology and Philosophy in Oberlin College. The Macmillan Company, 66 Fifth avenue, New York. Pp. xviii, 252. $1.25.

American Municipal Progress.*

The student of Municipal reform, as well as the casual reader, will welcome a recent and interesting volume on American Municipal Progress by Charles Zeublin, of Chicago University. Though not a large volume, some 380 pages, the book contains a remarkable amount of condensed and systematized information on municipal matters. Every one acquainted with Mr. Zeublin's concise way of puting things in his lecture work, will be prepared to meet with the same clear, incisive, yet comprehensive handling of the subject matter of Municipal Progress.

The first chapter corrects the popular and loose use of such terms as urban, city and municipality, which are usually used as synonomous expressions. To quote the author: "An urban center or district has a psychological and industrial unity; a city has a legal and topographical unity; and a municipality has a functional unity." These distinctions, though somewhat technical, are real. These usually interchangeable terms connote according to the author not only different topographical areas, but different functions.

Further, municipal sociology is carefully differentiated from sociology in general. "Municipal sociology investigates the means of satisfying the community wants through public activity." Under this definition Mr. Zeublin seems justified in excluding from consideration in the present volume such public utilities and conditions as the police and judicial departments, as belonging to political science rather than to sociology, churches as being chiefly private in character, charities as belonging to economics, and institutions of vice as belonging rather to the police department than to municipal sociology.

These definitions and delimitations are followed by a vigorous treatment of what has been done, and suggestions of what ought to be done in municipal progress, in a series of chapters covering Transportation; Public Works; Sanitation; Public Schools; Public Libraries, Public Buildings; Parks and Boulevards; Public Recreation; and Public Control, Ownership and Occupation. Each chapter is replete with well arranged information of inestimable value to any one who desires a comprehensive view of municipal conditions and a handy reference book to municipal accomplishments in American cities.

Chicago holds a prominent place in the book, both for commendation of what has been done, and criti-

*American Municipal Progress. Pub. by the Macmillan Co. The volume is one of that valuable series known as The Citizens Library of Economics. Politicis and Sociology. Net $1.25.

cism on account of the things Chicago has left undone. That our "street cars are among the worst in the country," and our system of transfers one of the most inconvenient, may not be news to residents of Chicago, but some way it looks more convincing when printed in a book.

That Chicago enjoys the lowest "death rate of the great cities of the world" will please our vanity, while raising the hopes of those who believe that actual Chicago is preferable, and for some probably safer, than future uncertainties.

The chapter on public schools is worth the price of the volume and more. Vacation schools, manual training, school extension and kindred topics are treated with clearness and comprehensiveness, though in a comparatively few pages.

In the matter of school extension Chicago suffers badly in comparison with New York city. In the freer use of 60 school buildings for community purposes, social events, boys' clubs, etc., New York is far ahead of Chicago, both in practice and educational vision. In evening education for adults New York not only leads Chicago, but the world. Apart from night schools, the New York school board last year expended for free lectures $150,000 and the attendance at these lectures reached nearly or quite a million. This year $175,000 is to be expended for the same purpose and the attendance is expected to reach the encouraging number of one million three hundred thousand or more.

The chapter on public ownership and control will prove a revelation to those who have not kept track of the growing interest in such matters.

But the only way to appreciate this timely and valuable volume is to first read it carefully, and then put it on the book shelf for ready reference.

R. A. WHITE.

Notes by E. P. Powell.

If you want a great novel, take that of Eden Phillpotts, "The River," published by Frederick A. Stokes Co., of New York. This book is more than a story; it is a study. It is faithful to truth and to character. There is not a hastily drawn line in the book. It contains not only truth and beauty, but art—which, after all, is only the expression of the truthful and the beautiful. Let me give you a passage: "God hides in good habits. Vastness of dominion and transparent purity of light marked the sunset spectacle. Westward the blue sky faded into green, then brightened to pale gold. Each great hill took the purple shadow of its neighbor; each tor and lofty cairn beamed tenderly with rosy fire, then sank and died away into the oncoming gloom. Impartial night folded to her soft bosom both distant homesteads; so that Cherry Brook and the farm upon the hill alike became invisible. All things grew featureless and vanished. Earth drank up darkness to satiety; then rolling eastward upon her starry pillows, slept. With steadfast belief that the widowed woman was not forgotten, and that her obscure days, even as his own, were in the hand of God, Nicholas soared upwards into childlike trust—laid his absolute and unconditioned faith before the throne of that Man-God he had chosen; and set his faith to the farm upon the hill. A breath of frost twinkled upon earth that night, where the moor—mother of rivers—bared a wintry breast to the young moon, and watched in peace beside the cradles of her babes. Under elemental silence, all animate life was suspended; the unclouded air slumbered, unfretted by any breath. The springs were a mirror for Heaven; because where these lesser waters wakened, starlight moved upon the face of them, and wound a tendril of pure silver into their tremorous beginnings. And thus the secrets of the everlasting universe mingled with each new-born counting, as the river leapt to her destiny from the heart of that uplifted land." I assure you that the book is as true in its poetry as in its tale; and all the pictures are drawn with this fine-lined faithfulness—and yet with a bold, free hand. The title of the book gives no suggestion whatever of the contents.

The best novel, next to "The River," that I have read recently is "The Blazed Trail"; and this I think would make a first rate present for a young man who needed a good business stimulant. It is full of sterling manhood; that sort of manhood which is made up half of gentleness and half of pluck. The book delighted me from beginning to end and with increasing interest. The love story that runs through it does not do any more than warm up the incidents. The book avoids the psychological anatomy which spoils so many of our recent novels. It is published by McClure, Phillips & Co.

I am in receipt from Doubleday, Page & Co., of Alfred Ollivant's new dog story, "Danny." The book is hardly a mate for that other one by the same author, "Bob, Son of Battle." It is a mystical study; and I am inclined to think it will suit some people better than Bob. It is a wholesome feature of our age that makes more of our animals; those helpers, without whom civilization never could have begun, and without whom we could do very little, even in this age of steam and electricity. Danny is more than a dog story; it is a love story as well—and "fearful" enough for Scotland.

I find on my table a little monograph entitled "The Coming City," published by T. Y. Crowell & Co., New York. This is the latest book from the pen of Prof. Ely, whom we have learned to esteem so highly from his other books bearing on political and social economy. This little volume will stay on my table till I have got all the juice out of it. It undertakes to sketch progress in the spirit of municipal reform. Let me give you one passage: "(1) Municipal government is a profession; not a business. (2) It is a difficult profession, requiring special preparation. (3) A man should devote his life to it." The author insists that nearly all our offices should be held for quite a lengthy period, the office of supervisor for instance and that of assessor of our property. "After having held the office of supervisor some six months, it seemed to me that a man ought to hold it for several years, in order to acquire the knowledge and experience needed to make a good supervisor. I have been hammering away at economic problems for twenty years at least; but in the discharge of my duties as supervisor I feel oppressed by ignorance. I presume that what I specially lack is sufficient general engineering knowledge; but I see clearly that the engineer requires economics for such an office, as truly as the economist needs engineering knowledge." Prof. Ely would prefer to our method that which is common in Germany, of advertising for a mayor. The German city of Luckenwalde, wanting a mayor, inserted an advertisement in a Berlin paper, requesting candidates to send in their application; much as we would advertise for an architect. The salary is mentioned; and it is pointed out that in absence of a re-appointment—the first term is twelve years—the mayor becomes entitled to a pension. Candidates must have had what is equivalent to university training in law. The book is small enough to be easily studied by business men; and it would be well if every voter in the United States had a copy. It would help us rout out of American life the infernal principle that "To the victor belong the spoils."

A neat little volume comes to me from A. C. McClurg & Co., of Chicago. It is entitled Selections from the World's Greatest Short Stories. It contains Rip Van Winkle; A Passion in the Desert; Charles Dickens' Child's Dream of a Star; The Gold Bug, by Poe;

the Great Stone Face, by Nathaniel Hawthorne—in all, thirteen of the best stories that have ever been told. This would make a capital Christmas present for those who like good literature but cannot spend much time in the library.

From Longmans, Green & Co. I am in receipt of "The Manor Farm," a novel by M. E. Francis. This is a delightful story, told in a delightful way. It is what you may call a complete story. It spends but very little time in the anatomical room, showing you the dissected fragments of human souls, but goes ahead in a delightful way, giving you quaint, rich and wholesome description of men and things on an English manor farm. It is one of the few novels of the year worth passing around the family—or perhaps, better yet, reading in the assembled family.

I have dabbled, here and there, into Gorton's "Ethics, Civil and Political," and I am going to have a good time of it. I shall not agree with all that he says—all the better; but I have read enough to find that it is a wonderfully rich and wholesome book. It is a daring essay. Our ethical books, for the most part, are subservient to conventional notions. Dr. Gorton dares to say some things quite out of the channel: On page 212 he advocates the taking off, "in a humane way," of idiots and the demented—"whose interest in life has lapsed or has never awakened," as well as those who suffer from loathsome or incurable disease. Modern science is doing better than this—it is curing dementia and relieving idiocy—or, what is *better,* is trying to do so. It is this grand trying to do a right thing, and a good thing, that makes gods of us. Still we do not wonder that a physician, constantly in contact with diseases and hopeless decay, should advocate the exscinding of it. (G. P. Putnam's Sons, New York.)

From G. P. Putnam's Sons I have received "Tolstoy as Man and Artist." This is the first complete study of the great Russian, from the pen of a fellow countryman. The subject is treated from a new and psychological standpoint. The writer undertakes to show where intellectual power fails Tolstoi and where lies the peculiar greatness of the man. I have little sympathy with the Tolstoi school; yet this book is of a good deal of intrinsic worth.

From J. B. Lippincott Co. of Philadelphia, I am in receipt of one of the most admirable pieces of literary work that I have seen for many a day. It is a work of two volumes, by Rufus R. Wilson and entitled "New York; Old and New." We have talked Boston long enough; and are pretty well posted on Plymouth Rock, Boston Common, and the Old Hancock House; New York City is really the core of American development. Not only New Yorkers but New Englanders, and all the children of New England, will be delighted with this study of national evolution. How many of our younger folk remember that New York was at one time the Federal Capital? The first Provincial Congress met in New York City. It was preceded by a Continental Congress, which dissolved because half royalist. It would be difficult to find a book better adjusted to the needs of popular readers than this. It is real history brought within the reach of the busy reader of slender purse. It traces the little Dutch trading settlement up to the commercial metropolis of the world.

Two books lie on the table from Appleton & Co., of New York. The first of these is The Louisiana Purchase, a most admirable volume from the pen of our friend James K. Hosmer, author of "Anglo-Saxon Freedom" and other books. This volume is an effort to tell the story of the sale of the Louisiana Territory to the United States. The volume is very timely, anticipating the Exposition at St. Louis, next year. Dr. Hosmer thinks the sale was a remarkable display of statesmanship on the part of Napoleon; and he gives to Jefferson the secondary position in the affair. He discusses the topic from the French side; and he has made the book as dramatic and readable as possible. The illustrations in the book are very striking, and add much to its value, especially the Napoleon Buonaparte painting by David. I should like to know how largely the portrait of Jefferson can be relied upon for accuracy. The portrait of Monroe and that of Jackson correspond much more accurately to current portraits of those statesmen. Readers of UNITY will find this volume well worth the having. It is one of the series published, and to be published, on the Expansion of the Republic. The series is very timely; and just about what we need. The other book from this firm is entitled "The Story of a Strange Career," being the autobiography of a convict, edited by Stanley Waterloo. It purports to be an authentic story of a criminal; and the introduction calls it a study of sociology. I have looked it through with considerable care and do not find it even interesting. In parts it throws a little light on morbid natures; and two or three chapters add a little to the history of the Civil War—otherwise the book might as well not have been written.

From McClure, Phillips & Co., I get a book "Mutual Aid," by Prince Kropotkin. This is one of the invaluable books. There is not a dull line in it, from beginning to end. The first chapters are mutual aid among animals; followed by mutual aid among savages and barbarians; then mutual aid in the medieval life; followed by mutual aid among ourselves. This book is one of the best that we have to demonstrate that important factor in evolution which complements the "struggle for existence" emphasized by Darwin. The author insists that no progressive evolution of species can be based on keen competition. He does not underrate the part which individualism has played; but he expounds with excellent judgment the necessity for yielding our individual will and desire for mutual welfare and progress. He shows the history of mankind to have been progressive along the lines of precisely such co-operative effort, the tribe; the village community; the guilds; the medieval city, etc. The book is of direct value in the study of the present social evolutions of capital and labor. Besides all this the style and the material are both fascinating from the word go.

The *American Kitchen Magazine* is a capital thought; and it is most admirably worked out. It seems to be in its eighteenth volume; but where it has been all these years I cannot say—only I know that now I have found it, and I shall make it a regular family visitor. There is hardly anything in literature more damaging than a hodge podge of stories, etiquette, fashion plates, driblets of advice, cutlets of sermons—on the whole a mussy mess, called a "woman's magazine" or a "home magazine." It is the first thing that should be excluded from the household, especially if it lays emphasis on etiquette. Our young people are spoiled, on the one side by the brutality of football, which makes Apache Indians out of them, and on the other side by simpering rules of behavior, not one of which tells them to be genuine, simple, and to shut the door instead of standing in it to wind up a call. The *Kitchen Magazine* I have read with the utmost satisfaction. Some of it is good enough to be

the product of Oliver Wendell Holmes; and all of it it wholesome and homely. Its advertisements are not misleading. In fact, I think it will create, or help to create, in the family a common-sense view of all things. It is published by The Home Science Publishing Co., 28 Oliver street, Boston, and costs $1 a year. The wreath of autumn leaves, with a delicious yellow pumpkin in the middle, makes one of the handsomest title pages I ever saw. This notice is unsolicited; and the readers of UNITY can understand that it is the expression of an honest admiration. E. P. P.

A letter from a lady friend says that she finds making Christmas presents the hardest job of the year. "Why can't you reviewers help us a little in making proper selections of books? You must know the contents pretty well of *some* of those that you talk about; whether you do of all, I doubt. Anyhow, suppose you set to and give us a little help." That is precisely what I have tried to do; only there are so many tastes in the world, and so many whims—and so many folk who suspect we never read half the books that we are talking about. However, of novels I have just named two or three of the very best: "The Blazed Trail" for a young business man, in country or city; "The River" for a person who likes philosophy and poetry; "The Manor Farm" for one who likes just a good story. Gabriel Tolliver will make another good one. (McClure, Phillips & Co.) The best book to give to a teacher, and one of the best books on educational topics I ever read, is "An Ideal School." (Appleton & Co.) There is lots of common sense—and occasionally a little nonsense—in "Labor and Capital." (G. P. Putnam's Sons.) If you are interested in timely questions you need that book. In the President's message I notice that he says "Labor and Capital" instead of Capital and Labor. Labor is coming to the *front,* and will soon be recognized as more glorious than cash. If you have a student friend send him a year's subscription to *The Literary Digest;* add, if possible, *The World's Work.* The first of these is published by Funk & Wagnalls, and the second by Doubleday, Page & Co. Have both of them on your own table, and add *Country Life in America.* This last is published by Doubleday, Page & Co. For your boys and girls get "Bird Lore" (Macmillan Co.), and for every household there ought to be one copy of *The Kitchen Magazine.* The time is quite gone by for spending our time on magazines of a general sort without special application. In the list of splendid nature books, which are all the rage just now, you will find some very fine ones advertised by McClure, Phillips & Co.; others by Doubleday, Page & Co. and others by Appleton. The best little handbook for mothers that I know of, especially young mothers, is "Short Talks with Young Mothers." (G. P. Putnam's Sons.) The grandest nature book is "Nature Study and Life," by Prof. Hodge, of Clark University. (Ginn & Co., of Boston.)

Constanca De Brolie.*

This is a story by a new writer which shows many signs of promise, and in certain places real power. It is a story of Southern life and character; and though the writer is a Northern woman, her book has received much praise from residents and writers of the Southland for its faithful portrayal. The heroine, Constance, is of Northern, but not American birth, being a Canadian. Her relation to the life with which she comes in contact in a visit to friends in Louisiana is not marred by quite as active prejudices, perhaps, as if she had come from Massachusetts or Maine. Mrs. Ruger may not have meant to write a "Problem" novel, but she will be so charged, and not at all to her discredit in the minds of those readers who wish to have some matter for thought served up in their fictional repasts. The negro appears here in all his varied characteristics, station and qualities; though the station, so far as social recognition goes, in the land of his forced adoption, is always the same. The dusky features of the colored interloper or possible saviour of the South, as history shall construe him, appears on every page, from the low-down, villainous, half-beast type, to the refined and gentle graduate of Tuskegee. The pathos and humor of the negro character are well portrayed. The story has dramatic possibilities, and, we should think, is one that might be successfully adapted for the stage. The criminal weakness of the heroine's marriage, the midnight interview of the lovers, witnessed by the infuriated "nigger" who had been discharged and was thus primed for the meanest revenge, the self-slaughter of the hero, for whose death the discharged servant suffered punishment at the hands of the lynching mob, these are incidents that would work up well on the stage. The story has also a deep psychological interest in the development of the character of Constance, who is morally responsible for the negro's death, in whom remorse awakens every humane and redeeming instinct except the courage to tell the truth. The story suffers somewhat from undue length, but the writer has powers both of observation and reflection which, added to a more careful study of the art of writing, promise well for any future effort.

C. P. W.

*"Constanca de Brolie". F. White Ruger. The Abbey Press, New York.

Lux Christi.

One of the results of the Ecumenical Conference of Foreign Missions in 1900 was a movement for a system of united study among the women's missionary societies of the world. A committee of five ladies was appointed, with Miss A. B. Child, of Boston, as chairman, to plan for this study. As a result, a book called *Via Christi,* by Miss Louise Hodgkins, was published, and many societies made it a basis for their reading during the year nineteen hundred two. Recently the second volume of this series has been published, bearing the title *Lux Christi, An Outline Study of India,* by *Caroline Atwater Mason;* and issued from the press of The Macmillan Company, 66 Fifth Avenue, New York.

This volume has for its subject, as its title implies, *India.* In a condensed form, it treats of the political, social and religious history of this interesting country. Short quotations from literature bearing on the subject, and lists of reference works are given, which must prove of great value to anyone interested in historical research whether from a missionary point of view or not.

The price of this book is so low that it can easily be used as a text book by societies or individuals. In paper cover it costs but 30 cents; in cloth, 50 cents.

L. T. F.

An Interesting Dedication.

Richard Le Gallienne's new romance, "An Old Country House," just published by the Harpers, has an unusual dedication, as follows:

Kære lille danske Moder—
husk Din Stue venter altid
paa Dig i det gamle Hus!

The Old Manor, Chiddingfold,
18, September, 1902.

The dedication is addressed to the mother of Mr. Le Gallienne's wife, Mme. Norregard, a charming old Danish lady, and in compliment to her is printed in her native tongue. Upon request Mr. Le Gallienne rendered the lines freely into English thus:

Dear little Danish mother,
Please remember that your room
In the old House is
Lonely for you.

The book is written and bound with quaint originality.

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Francis A. Christie.	Albert Lazenby.	Oscar L. Triggs.
Joseph H. Crooker.	Charles W. Pearson.	R. A. White.
Frederick E. Dewhurst.	Granville Ross Pike.	E. P. Powell.

THE FIELD.

"The World is my Country; to do good is my Religion."

In the Workshop.

Once in the Workshop, ages ago,
The clay was wet and the fire was low.

And He who was bent on fashioning man
Moulded a shape from a clod,
And put the loyal heart therein,
While another stood watching by.

"What's that?" said Beelzebub.
"A lover," said God.
And Beelzebub frowned, for he knew that kind.

And then God fashioned a fellow shape
As lithe as a willowy rod,
And gave it the merry roving eye
And the range of the open road.

"What's that?" said Beelzebub.
"A Vagrant," said God.
And Beelzebub smiled, for he knew that kind.

And last of all God fashioned a form,
And gave it,—what was odd,
The loyal heart and the roving eye;
And he whistled, light of care.

"What's that?" said Beelzebub.
"A Poet," said God.
And Beelzebub frowned, for he did not know.
—*Songs from Vagabondia.*

A Pedagogical Experiment Station.

On November 22 the cornerstone was laid in New York city of the new society house of the Society for Ethical Culture. The house and its objects are thus described in the Boston *Transcript:*

The building, costing nearly $500,000, is to be erected on Central Park West, between Sixty-fifth and Sixty-sixth streets, and to be devoted in the main to the various educational activities of the society, continuing the work that for more than twenty-five years has given the Workingman's School in West Fifty-fourth street international reputation as an experiment station. Probably no other institution in the United States has stood so consistently for the principle of giving every original, novel idea in pedagogy fair trial under conditions generally resembling those of public schools, but with all political and other disturbing influences removed. The school was started by Professor Felix Adler as a free kindergarten at a time when the Froebelian cult had just been planted in this country. As need for a model elementary school was felt in New York city, classes were added until the full complement of eight grammar grades was reached. In 1895 a high school department was established. To enumerate even a few of the more successful attempts at this institution to solve educational problems is to reveal its important place in the history of American education.

In its early years, while the elementary department was growing out of the kindergarten, manual training was introduced, for the first time in the United States, as a purely educative subject, with no utilitarian thought of teaching specific trades; so that fifteen years ago the system of shop-work at the Workingman's School was unique, though today it has been copied, expanded upon, improved by the public schools everywhere. Again, co-ordination of art instruction with manual training, which still needs to be accomplished in most school systems, has already been more or less completely effected in the ethical culture schools; it has at least been clearly recognized that only as a result of loose pedagogical thinking are these two subjects, common offshoots from a parent stem, to be treated as if of entirely divergent species. The science of child-study, based upon accurate observing and recording of physical and mental facts of childhood, was first developed in America by Dr. Maximilian Groszmann, sometime director of the Workingman's School. Reform in methods of Sunday school teaching, subject of much recent discussion in the religious press, was definitely started as an educational proposition by Professor Adler about 1890. Co-operation of home and school, especially as brought about by parents' meetings occurring at regular intervals, is another "ethical" contribution. Above all, the phrase which we now hear so frequently, "The school as a social center," certainly had its first fair exemplification in the Workingman's School of a decade ago. With constant communication and friendly intercourse between teachers and parents, frequent evening use of school rooms by guilds and chapters of various social and philanthropic organizations, the school has long presented a unique union of parochial and educational features, very nearly approximating such a social unit as has been conceived by Ossian Lang, Professor John Dewey, and other advocates of the "school community."

Along this line the Ethical Culture School seems likely to progress during its occupancy of the new building. Early achievements in manual training, medical inspection, child-study, have been duplicated in the great school systems of the country. Even in experimenting at organization of social forces that naturally converge at the schoolhouse, this institution is no longer alone, for Professor Dewey's school in Chicago and the new school endowed in New York by Mr. James Speyer both exist for accomplishment of the same end. But the Ethical Culture School has advantages which should keep it in the front as an experiment station—traditions of thirty years' standing and the backing of a society of which the sole excuse for being is its furtherance of right ways of living and which has always shown noble enthusiasm for education, regarding it as a most efficient means of preparing to live. Furthermore the methods of management of the school are peculiarly those of an experiment station. The teachers, mostly specialists, with enthusiasm for needed reforms and developments in the technique of teaching, hold as a rule short tenure of office. They are called to New York on the strength of marked originality displayed elsewhere, are given almost ideal opportunity to "make good," and after a few years, when their ideas have become part of the general property of the school, are replaced by others with fresh points of view. Hard treatment for teachers, possibly, has sometimes been charged against the Ethical Society; but the plan is right, beyond peradventure, for educational experimentation. The prime object of such a school is not so much to evolve a smooth-running machine, for which long tenure of employment is an absolute necessity, as to test new ideas. Teachers displaced from the school seldom have difficulty in fitting in elsewhere.

New York city is to be congratulated on having such an institution. One of similar scope would do good work in Boston, though the needs of our public school system in the way of enlightenment are somewhat less.

There is not a city of any size in the country, it may be added, where such an experiment station in the art of teaching would not be of inestimable benefit to the progress of education. R. W. B.

Foreign Notes.

MUSIC IN THE WORK OF JOHN CALVIN.—That a Presbyterian bookseller could report to Mr. Jones but one new work, and that an unimportant one, bearing even remotely on the life and work of John Calvin, seems ample evidence that his survey covered at most only the field of English and American publications, and is one more indication, where others have not been wanting, of the great gulfs of self-centered, contented, largely unconscious ignorance and indifference which separate the masses of well-to-do protestant America from their co-religionists in the countries where the great struggles of the Reformation were fought out.

Protestant though we are, inheritors of the fruits of those struggles, to us the Reformation is more legend than reality, and we regard as a dead issue what in other lands is still instinct with life, strength and inspiration. So it comes to pass that even an American Presbyterian bookseller seems not to know that the past year especially has witnessed a marked revival of interest and enthusiasm over Calvin in the city made famous by his life and work, which has left permanent traces not merely in the continental periodical literature of the day, but in substantial volumes as well.

Some account was given last winter in these columns of the epoch-making address by the noted Catholic critic, Fer-

dinand Brunetière, whose desire to speak on John Calvin in the very city where he wrought so mightily was gratified by the broadminded courtesy and hospitality of a Geneva society. It was a fruitful address, and French and Genevan protestants have not for many years taken so real and deep an interest in their great Reformer as since they were moved to study his life and work anew by the quite unexpected estimates of M. Brunetière. New evidence of this Calvin revival has just come to hand in the shape of three lectures delivered both in Geneva and Lausanne by Emile Doumergue, professor of church history in the Protestant theological faculty at Montauban, some notes from which may be read with interest as a supplement to Mr. Jones' recent discourse.

These lectures concern themselves solely with the question of art and sentiment in the work of Calvin. In the first, which is devoted to music, Professor Doumergue pays his respects to M. Brunetière, whom he congratulates upon having placed the discussion on such a high plane of seriousness and perfect urbanity; an example followed by M. Muenz, a later protestant lecturer on Calvin, which he in his turn will strive to follow.

He next thanks the "innumerable adversaries of Calvin for having given Calvinism so much actuality and brought to our Reformer something almost resembling popularity." Nothing like it had been seen for centuries.

Finally he felicitates himself that, in virtue of some subtle pre-established harmony, he and the critics are agreed in calling public attention to the *intellectualism* of Calvin; the critics thinking that this being universally conceded to be Calvin's weakest point, it would there be easiest to attack his whole system; the Protestant professor, on the other hand, deeming that if it could be shown that in this very weakest point Calvin was strong enough to resist attack, there would be the easiest ground on which to defend his system.

M. Doumergue informs his auditors that great as is his desire to interest them his desire to convince them is still greater, and as in historical study documents constitute the only real proof, he brings the documents and begs pardon in advance should they seem too numerous and wearisome. In a question so eminently protestant it seems to him he should make use of the protestant method, which consists in putting one's auditors into a position to decide for themselves between truth and error, so for every citation he gives chapter and verse.

He opens with several citations from critics of Calvin. The honorable member of the Institute, M. Muenz, the most competent critic in artistic matters no doubt, in his article two years ago in the *Revue des Revues*, after having voluntarily left Luther out of the question, directs all his criticisms against the "proud and cruel Calvin," the "most fanatical of the leaders of the Reformation," the "most implacable of iconophobes," who "at one stroke dried up heart and soul." "Where or when does one see that the author of the Institutes evinced the least interest in any branch of art whatsoever?"

Citations from other sources follow, all dwelling on the hardness and dryness of Calvin and the "skeleton of a religion" which he formulated. "Jesuits, Voltairiens, protestants, clergymen even, are all agreed; it is more than an opinion, it is an axiom.

An axiom, or a legend, which? To decide let us examine first what Calvin *thought* of art in general and of music in particular and then what he *did* for music.

Had Calvin had no thought of art at all there would at least have been some excuse for him; first in the misfortunes of the time. Calvinism was a religion of martyrs. To the charge of its being gloomy and severe one might justly reply in the words of the Dutch Calvinist, Dr. Kuyper alluding to the death of Goudimel at Lyons just after the Saint Bartholomew massacre: "You reproach the forest with being silent; why then did you kill the nightingale?"

Second, in the need of a reaction, against the debased art of the period as shown in ecclesiastical painting and sculpture and still more scandalously in church music, so that even the Council of Trent was obliged to take cognizance of it. Had Calvin thought, as some members of that Council did, that the only way to put an end to such abuses was to prohibit entirely all modern music, what possible right would catholics have to reproach him with it? asks M. Doumergue after illustrating the character of the church music then common, as we have not space to do.

But these excuses are merely suggested to bring out the more clearly Calvin's real attitude and merits on this question and show the excuses needless. Calvin in his Institutes and in his Commentaries sets forth a theory of art both original and beautiful. It is this: "Art is the gift of the general grace of God to man."

So much has been made of Calvin's doctrine of individual grace (leading to predestination) that even the theologians have lost sight of this general grace, which in his scheme is not less real or less important. It is by this general grace that God diffuses "the excellent gifts of his spirit over all the human race" and throws "some rays of light even on the unbelieving." Even the most accursed, the sons of Cain, are not deprived of this general grace. It is this general grace, distinct from individual grace, which is the foundation of civil society—distinct in its turn and for this reason, from religious society—with its science, industry, philosophy and politics.

One would almost say that theologians and historians had mutually agreed to cut away from Calvinism this general grace. There is certainly no room for surprise that after two or three such amputations there should remain in the eyes of the public only a mutilated figure, hideous and repulsive, but that is no longer Calvinism.

When Calvin says "God is sole author and master of all these arts," "all arts proceed from God and should be regarded as divine inventions," the objection is made that he referred only to the liberal and mechanic arts. Not at all, he declares: "Though the invention of the harp and other instruments of music ministers rather to pleasure and delight than to necessity, nevertheless it must by no means be regarded as superfluous, and deserves still less to be condemned."

How fully he realized the power of music to stir the emotions and warm the heart appears in his famous preface to the Psalter. Before Calvin the French Reformation had no ecclesiastical songs. The idea of the Psalter dates from 1537 and from a memorial which Calvin and Farel presented to the Council of Geneva, and it was during his exile in Strassburg that the former set himself to the preparing of it. Arriving in Strassburg in September, by December he could announce to a friend that he was just sending the Psalter to the press.

The first edition consisted of twelve psalms translated by Clement Marot and set to certain Strassburg melodies whose beauty appealed to the Reformer. This was the Psalter of 1539. The only copy now known to exist is in the library at Munich.

Space forbids following Professor Doumergue through the interesting story of the Psalter, its growth as to words and music, the former by Marot and Beza, the latter by Bourgeois and Goudimel. It was finished at last in 1562, and that same year saw 25 editions. Sixty-two editions followed in four years. Bibliophiles tell of 1,400 editions and translations multiply not less wonderfully. It has been translated into English, Dutch, Danish, Polish, Bohemian, Romansch, Italian, Spanish, Portuguese, Gascon, Malay, Latin, Hebrew, Slavonic, Zend and other tongues. Holland alone issued 30 editions in two centuries, while Germany, the land of the choral, jealous of what she called the "siren of Calvinism," rivaled Holland.

M. Doumergue grows eloquent over the millions who have found joy, strength and inspiration in these psalms, from the Calvinists of Geneva and France, Scotland, Holland, England and America to those still singing them today in South Africa on the banks of the Orange or in the passes of the Drakenberg. One very interesting section of his lecture deals with the history of particular psalms, but I may not dwell on it. He passes on to show how Calvin's ideal was the song in unison and in the common tongue, the democratic song. In Calvin's own words: "One ought to sing with heart and tongue . . . not with the tongue without the heart . . . not in the Greek language for the Latins, nor in Latin for the French and English . . . but in the common language of the country so that all may understand. Spiritual songs can be well sung only with the heart. But the heart requires intelligence. In this lies the difference between the singing of men and birds."

In these words and in the providential meeting of Calvin and Bourgeois, lay the beginnings of a veritable artistic revolution, the genesis of modern music. To the charge that Calvin intellectualized and therefore aristocratized religion our lecturer replies; Nay, he democratized religious song, which is the very voice of religion. Pause a moment before this important fact, he cries, O you profound critics and great historians of our social revolutions; it will reveal to you a secret which you seem hitherto to have overlooked. This was the moment when the friend of Calvin, Hotman, published at Geneva his *Franco-Gallia*, which proclaimed the imprescriptible sovereignty of nations over themselves with such vigor that one must come down to the Social Contract of Rousseau to find in French literature any republican political work of greater influence. It was at this moment that John Knox, the friend of Calvin, published in Geneva his "First sound of the trumpet," which made Bloody Mary tremble and which Elizabeth never forgave him.—This was the moment when Goodman, a friend of Calvin, published at Geneva his "How Superior Powers ought to be obeyed of their Subjects; and wherein they may lawfully by God's words be disobeyed and resisted," in which he exclaimed: "Kings and governors are but a part of the people."—This was the moment when Duplessis Mornay, friend of Calvin, published at Geneva his "Legitimate power of the prince over the people and the people over the prince," and summed up the aspirations of all present and future democracy in the two words: Justice and charity. "Justice demands the tying of the hands of tyrants, ruiners of the law; charity, the reaching a hand to those who are oppressed." Finally this was the moment when the

friend, disciple and successor of Calvin, Theodore Beza, published at Geneva his "Right of magistrates over their subjects," and concluded: "The people do not exist for the magistrates, but on the contrary the magistrates exist for the people."

Stronger than Jericho was the citadel of absolutist and sacerdotal aristocracy in the sixteenth century. More feeble than Israel was the little handful of this new Israel, whom frightful massacres had decimated, whom kings and priests hunted over land and sea. But there came a sound more powerful than all the pamphlets, a sound mysterious and strong, out of the very depths of the heart, out of the people's soul: the Calvinist psalms! The king of France heard them sung by the Huguenots! The king of Spain heard them sung by the Gueux! The king of England heard them sung by the Puritans! Christian democracy, the true, the only, which can not only demolish but rebuild everything, Calvinist democracy roused the echoes of the ancient world with its avenging and triumphal strains. And then—this was the part of music in the work of Calvin—then, that which crumbled was not Jericho, it was Rome.

M. E. H.

Bret Harte's Last Poem.

In Harper's for October Bret Harte's last poem, found after his death, was printed for the first time. It was written at the time of the death of Queen Victoria. The poem is reprinted in full:

When your men bowed heads together
With hushed lips,
And the globe swung out from gladness
To eclipse,

When your drums from the equator
To the pole
Carried round it an unending
Funeral roll,

When your capitals from Norway
To the Cape
Through their streets and from their houses
Trailed their crape,

Still the sun awoke to gladness
As of old,
And the stars their midnight beauty
Still unrolled,

For the glory born of Goodness
Never dies,
And its flag is not half-masted
In the skies.

The Strange Boy.

A boy that's just moved to our flat
From some place very far away,
He talks so interestin' that
I'd like to hear him talk all day.

He says that little boys out there
Have got big yards, with grass and trees,
That flowers grows just everywhere,
An' that they pick 'em when they please.

He says they've got a great big pond,
Where they can swim an' fish an' row,
An' says they's mountains on beyond
That's covered all the time with snow.

They's calfs an' cows an' pigs an' sheep
On lots o' farms outside o' town,
An' trees so big they haf' to keep
At work a week to cut 'em down.

I know there ain't no place like that,
Not far away nor anywhere,
Or everybody'd get their hat
An' just get up an' go out there.

But it's jus' like a fairybook
To hear him tellin' it, so I
Jus' listen, an' pertend to look
As if it wasn't all a lie.

But, oh, if it wuz only true
About the pond an' mountains an'
The fish, I know jus' what I'd do—
I'd go there when I wuz a man.

I'd go out there right off, an' live
For all the rest o' my life through,
And every boy I know I'd give
The money to come out there, too.

—*James Montague, in the Chicago American.*

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